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THE
Missionary Magazine
AND
CHRONICLE.

INDIA.

MADRAS.

ORDINATION OF NATIVE MISSIONARIES.

Few things are more gratifying in the progress of Mission work than the extension of the native ministry. The more completely that an increase is secured in the number of faithful ministers, the more sure is the hope that the native Church will not only remain steadfast, but will extend itself. Progress in this direction has been slow hitherto; but the time has come when a large increase may be looked for, especially in the Missions in India and in China. A goodly number of young men, well educated both in the English and native languages, have in India been preparing for this advanced position among the agents of the Society, and are anxious to offer themselves for it to the missionary brethren. In Calcutta, five years ago, three native evangelists of this rank, all well-tried men, were ordained as pastors of native Churches or as missionaries to the heathen. Two others, trained almost entirely in the native languages, have since been ordained pastors of the Churches in Benares and Mirzapore. In February last, four were ordained in Travancore.

The missionaries of the Madras District Committee have recently forwarded to the Directors, with their own full approval, the application of two of their evangelists, Mr. KOTELINGUM and Mr. PARATHASARATHY, also to be ordained to the ministry, and accompanied the application with the answers which the two brethren have given to various questions put to them by the Committee. These answers are wholly the work of the brethren themselves, and are written in excellent English, which they both well understand. After reading these papers, and considering the high testimonials given to their

religious character, the Directors, with thankfulness and pleasure, have given a hearty sanction to their ordination. Selections from these answers are now laid before our readers, who cannot fail to be equally interested in a measure calculated to prove a great blessing to the Churches of Madras.

QUESTIONS PROPOSED TO MR. COTELINGUM AND MR. PARTHASARATHY,
NATIVE CANDIDATES FOR ORDINATION, WITH SELECTIONS FROM
THE WRITTEN REPLIES OF THE CANDIDATES.

THE FOLLOWING APPLY TO MR. COTELINGUM:—

Q. WHAT are the distinguishing doctrines of the Bible, and what are your views upon them?

A. There is but one God. He has revealed himself in His Word as three in one and one in three. This is incomprehensible, but true.

The first man was created holy and upright, but soon fell into sin, and thus became a subject of its wages, which is death. In this state he or his posterity could never for a moment be exempted from the consequences of sin; but Jesus Christ, according to the covenant of redemption, made and agreed upon between Himself and God in the counsels of the Trinity before the foundation of the world, became God and man (Emanuel), assuming both human and Divine natures in Himself. He, as surety for sinners, fulfilled the demands of the law by giving perfect obedience to it; and thus the justice of God, by the sufferings and death of Christ on the accursed tree, was satisfied. He therefore saves from sin and death all those who firmly believe in Him. Moreover, He makes them that believe in Him righteous in the sight of God and heirs of eternal life, which is promised to man only in connection with faith in Him. Christ is invested with the threefold office of prophet, priest, and king. As a prophet, He revealed the will of God for our salvation; as a priest, He offered Himself a sacrifice once for all, and now intercedes with the Father for our redemption; as a king, He rules over the Church, and defends His people from their and His enemies.

This plan consists of the doctrines of justification, adoption, and sanctification.

Justification, or deliverance from the condemning sentence of the law.

Adoption, or the translation of sinners from a state of enmity into the family of God.

Sanctification, or deliverance from the power of sin. These benefits cannot and will not be separated. Though, on account of our narrow and limited capacities, we are under the necessity of considering them separately, yet we must remember that essentially and really they become the believer's at once; for when he is called he is justified. Believers are made partakers of these benefits in this life, which is evident from Rom. viii. 30. Believers also partake of those blessings which flow from these benefits: such as peace with God—Rom. vi.; freedom of access to God the Father at all times as children; fatherly correction—Heb. xii. 6 and 7; a title to immortality; a happy death—Psalms xxiii. 4.

The outward means and ordinances appointed for converting and saving perishing sinners are the Word of God, the Sacraments, and prayer.

The Word of God.—This is the rule of faith and life. This makes the full discovery of the only way of man being saved, and hence the preaching of it is the most important means, with the aid of the Spirit of God, to convince, convert, and save perishing sinners.

The Sacraments.—There are only two ordained by Christ in the Gospel—*i.e.*, Baptism and the Lord's Supper.

Baptism is a religious ceremony by which one is received into the visible Church by sprinkling of water in the name of the Trinity. The Lord's Supper was instituted by our Lord in commemoration of His sufferings and death on the cross. Bread and wine are the aliments used in this ordinance. This is a token of His love. It is a pledge of the believer's communion with Christ. It is designed for their spiritual nourishment and growth in grace.

“Prayer is an offering up of our desires unto God for things agreeable to His will in the name of Christ, with confession of our sins and thankful acknowledgment of His mercies.”

It must be asked agreeably to God's will—1 John v. 14.

It must be offered up in the name of Christ—John xxi. 23.

It must be offered up with confession of our sins—Daniel ix. 4.

It must be offered up with thanksgiving—Phil. ix. 6.

Q. WHAT do you apprehend as the proper duties of a Christian minister and missionary, and what do you conceive to be the peculiar temptations to which he is exposed?

A. The duties of a pastor and missionary are the following :—

To preach the Word of God faithfully and diligently, in season and out of season, and to give his whole heart to the work.

To labour for the conversion of the unconverted, and to give advice to inquirers after truth.

To build the church under his charge, and try to plant new churches, scattering the seed in all directions, as far as it lies in his power.

To administer the Sacraments, to visit the Christian families, and to visit and pray with the sick.

Faithfully to exercise Church discipline according to the precepts of the Gospel. Offenders should be censured, admonished, and excommunicated if need be.

To cultivate Christian graces, such as faith, humility, love, patience, seriousness, zeal, reverence, &c.

To work under a deep sense of his own utter insufficiency, and of his entire dependence on God, looking up to Him alone for success.

To work for his own salvation and that of his Church.

The peculiar temptations to which a pastor and a missionary is exposed are the following :—

Pride.—Thinking too highly of himself, his knowledge, his talents, his labours, or his dignity.

Neglect of studies; dull and drowsy sort of preaching; not helping the destitute of the congregation; seeking more of creature comforts than the glory of Jesus Christ.

Barrenness in works of charity, and neglecting Church discipline.

Q. You having for some time past been engaged in the work of an evangelist, what has led you to wish to take upon you the more responsible duties of an ordained missionary?

A. For the following reasons:—

I can do the work of an evangelist just as any ordained missionary. The work of an evangelist is to preach the Gospel. The first duty of an ordained missionary is likewise to preach the Gospel.

There are duties to be performed by a missionary which I, according to our views of God's Word, am not eligible to perform; such as the administration of the ordinances of the Gospel. These have been instituted by Christ, and therefore I wish to be able to attend to His command in this respect.

I wish to devote my whole life, with the help of God, to His service, doing the duties of a servant of Christ among my own fellow-countrymen, for their conversion, edification, &c.

I can, as an ordained missionary, have the sympathy of the native ordained missionaries already in the thick battle-field, fighting the battles of the Lord, and, to some extent, pulling down, by God's help, the strongholds of Satan in my dear fatherland.

I think I can be better appreciated and accepted as an ordained missionary than as an evangelist by my own countrymen, both Christian and heathen. When they see that I am set apart for the work of Christ and the building up of His Church, by the ceremony of ordination, they will then, I think, be better prepared to listen to my counsels and advice.

I have always observed that those who come to this country from Europe to preach the Gospel are ordained as ministers. This, I think, gives them an advantage in their work, and, moreover, it is, I think, in accordance with the Word of God.

I believe the native Church of this country will have ordained pastors after there is no need for European agency, and, believing both that this is expedient and Scriptural, I desire to be specially set apart for this work by the laying on of hands as commanded in God's Word.

(Signed) M. COTELINGUM.

THE FOLLOWING APPLY TO MR. PARTHASARATHY.

Q. WHAT grounds have you for your belief that you are a Christian?

A. When I look back upon my past history, I feel very thankful to God for His mercy in bringing me out of heathenism. I was born a heathen, and lived with my heathen friends till I was eighteen years of age. I received for several years a good education in our Mission school. After long and close attention to the Bible, I was very much struck with the truths that are contained in it. Then I began to see the difference between idols made by men's hands, and the only true God, who is the Creator of the universe. I found that idols are nothing in the world, and that there is but one living and true God, who so loved the world as to give His only begotten Son to die for sinners. I then forsook my parents, friends, property, and broke my caste for the excellency of the knowledge of Christ Jesus. I am not sorry now for what I then lost; I feel that I have found the pearl of great price. Christianity

not only shows the possibility, but the mode of our restoration, and describes the happy condition of the restored, even in this world, by declaring that to be "spiritually-minded is life and peace." The religion which I professed before did not give me any solid happiness and comfort; but the religion which I now profess gives me true comfort and happiness, which I cannot adequately express by words. It is a glorious thing to be a Christian. I feel in my heart that I have been brought out of darkness into light, and therefore I believe that I am a Christian.

Q. WHAT are the motives which urge you to the work of the ministry?

A. The motives which urge me to the work of the ministry are the following:—I believe my chief motive is a desire to save souls. I voluntarily take upon me this honourable office; an office which it is right for a man to desire. This desire or motive which exists in me has no tendency to a worldly kind of honour; a motive not aiming at an extra allowance of money. Pure motive is that, by being ordained, I will be more useful in the great work of the evangelization of India. It will give me more power or authority over those who are under my charge or control than I have now; or, in other words, it will give me a high, noble, and peculiar position in the Church of Christ. As a minister, though I may not magnify myself, yet I may magnify my office. Though I esteem myself as less than the least of all saints, and unworthy to be called a servant of God, yet I feel that I am an ambassador of Christ, intrusted with a message of salvation, entitled to the respect due to an ambassador, and to the honour which is appropriate to a messenger of God. To unite these two things constitutes the dignity of the Christian ministry.

Q. WHAT, in your judgment, are the qualifications necessary to form a good pastor and missionary?

A. The qualifications that are necessary to form a good pastor and missionary are the following:—1st. He should have good general health. 2nd. He should have a clear and distinct utterance. 3rd. He should have self-possession. 4th. He should possess the ability of acquiring and retaining knowledge. 5th. He should have good sense, and be a man of good private character, independency of thought and judgment, possessing and illustrating the Christian virtues by an upright life. 6th. He should be distinguished by profound knowledge of his own heart, and of Christian experience generally: a man who rules his own house well, and who thus shows that he is qualified to preside as the first officer in the Church of God. 7th. He should possess appropriate sensibility, marked by a disposition for retirement and study, characterized by an enlarged and experimental acquaintance with the Scriptures; should be marked by facility in preaching; apt to teach; should be distinguished by readiness and fervency in prayer, and should be familiar with the people in general. 8th. He should be characterized by unfeigned humility and by ardent love to the Saviour, and especially marked by habitual communion with God, for he must be a man of prayer and guided by the Spirit of God, without which no qualification will avail. 9th. He should cherish a continual sense of dependence on the Lord Jesus, and an earnest desire to be useful. 10th. He must be a man of suitable age and experience, one who would not be likely to fall into the temptations that are laid for the

young. Lastly, he must have a fair reputation among those who are not Christians, as it is intended that the influence of his ministry shall reach them, and as it is impossible to do them good unless he is believed to be a man of integrity.

Q. What do you apprehend are the proper duties of the Christian minister and missionary; and what do you conceive to be the peculiar temptations to which he is exposed?

A. A minister's duties, with regard to the Christian church which is intrusted to his charge, are various in their nature. His studies and labours, in kind and in amount, should correspond to the state of the people, with a view to his being in the highest degree useful to them. The relation between a minister and people is a relation of reciprocal affection and obligation.

With regard to the heathen. It appears to my mind that no duty in the world is so important, so pressing, and so imperative as that of making known the saving truths of the Gospel to those who know them not. Christianity is not a selfish religion; it is a religion of love. A Christian minister, therefore, cannot rest contented with securing his own salvation only; "plucked out as a brand from the fire," he cannot remain indifferent to the eternal interests of multitudes around him of his own countrymen, who are rushing headlong into the gulf of ruin. Sensible of his immutable obligations to the Lord, who has purchased him with his own precious blood, he cannot enjoy "the peace of the Spirit" without doing all he can to make His name "known upon earth." It has been my heart's desire to do so. When I see my countrymen labouring under the yoke of Brahminism; when I see them following the tyrannical system of caste; when I see them worshipping three hundred and thirty millions of gods who have vile characters attributed to them; when I see them depending for salvation on the blood of goats and sheep, instead of the Messiah; when I see them left to the dominion and ruin of their sins, I cannot but feel within myself that, as a Christian minister, I am in duty bound to preach to them that *blessed Gospel* which has brought me out from Hindu error, and given me the hope of eternal life. I must be instant in season and out of season, to save them from eternal misery.

There are, I perceive, some temptations that are laid in the way of the minister—viz., pride, a desire to study for the sake of respectability, ambition, an expectation of passing an easier life after becoming a minister, falling off from the first zeal and warm affection to his Saviour and his work, becoming worldly in habits and feelings, and trying to be a lord over the flock of Christ. Another temptation in this country is, I think, to become ashamed of Christ before the high caste heathen, and saying nothing about Him to those who hate both Christ and all those who have broken caste. To retain something of caste feeling and prejudice is also a temptation.

Q. You having some time past been engaged in the work of an evangelist; what has led you to wish to take upon you the more responsible duties of an ordained missionary?

A. I had been cherishing this thought of being ordained as a missionary from the time of my conversion. I remember full well what I said to Mr. Hall soon after my conversion. He asked me (when he and I were walking on the top of the Mission House one evening eleven years ago) what work I

would like to do in future; I told him that I would prefer *this great work of the evangelization of India better than any work of a worldly kind*. As I was a novice to Christianity, I had not clear views about it then. Though it was perhaps a mere wish then, yet God the Almighty began to open my eyes from day to day to behold my way clearly. The mere wish became the real and substantial desire in course of time. Then I felt that I was really called of the Lord for His work. With this intention I joined the theological class in connection with our central institution. My father in Christ, Mr. Hall, trained me for six or seven years, in order that I might be fitted for the work of Christ. God, through the instrumentality of my father, appointed me as an evangelist, and sent me as such to Tripatoor, wherein I now labour. I am usefully engaged here as an evangelist, but, by being ordained as a missionary, I shall be more useful and more active in the work of the Lord than I am now. It will give me a peculiar position among the people among whom I labour. When our Lord was on earth, He first of all called the Twelve as disciples and afterwards apostles. Why was this? It was to distinguish them from those that were afterwards called disciples, and that each one should do his respective duties. Just so in our Churches there are different orders, such as pastors or ministers, deacons or elders, and Church members, &c. The pastoral position is the highest in the Church of Christ. It is His will that there should be pastors. I believe ordination will make me more useful in edifying Christ's people, as well as in bringing the heathen to Him.

Then in our Churches the honour of celebrating the Sacrament of the New Testament is connected with ordination, and, as one of Christ's ministers, I think I ought to obey this command. Though the duties of an ordained minister are more responsible than those of an evangelist, which I now hold, I think it wrong to shrink from responsibility in Christ's work. Under these circumstances, I wish to take upon me, before God and men, those responsible duties which an ordained missionary should perform.

(Signed)

C. PARTHASARATHY.

LEPER ASYLUM AT ALMORAH.

THE accompanying appeal has been forwarded to us by the Rev. J. H. BUDDEN, of Almorah, with a view to circulation among the friends and supporters of Christian Missions, and we feel much pleasure in commending it to their notice, and bespeaking for it their generous sympathy and aid. The efforts recently made to bring the afflicted inmates of the Leper Asylum at this station under the influence of the Gospel have been, on several occasions, described at length in our pages. The visits of Mr. Hewlett and the repeated instructions of the native catechists have commended the Divine message to the notice of saddened hearts, already prepared by the Christian kindness of the English residents to understand the source whence such kindness springs. Systematic efforts to comfort and enlighten them have been crowned with great success; and it is in consequence of this success that the present demand for additional aid has arisen.

"The Almorah Leper Asylum was commenced in the year 1843, to provide accommodation, food, and clothing for the victims of this malady, who were in the habit of seeking a precarious subsistence by begging. From the first it has been sustained by the voluntary contributions of the European community.

"In the year 1851 it was connected with the Kumaon Mission, then recently established in Almorah. At that time there were thirty-one inmates, and there was a debt on the funds of about 100 rs.

"In 1854, owing to the increase in the number of the inmates, it became necessary to enlarge the accommodation ; and, as the site of the old buildings would not allow of this, a new site was selected, and a new asylum of better construction erected. There were then forty inmates, and accommodation was provided for fifty.

"On two subsequent occasions it has been necessary to enlarge the asylum. In 1856 five houses to accommodate ten lepers were added ; and in 1863 a new row of fifteen houses was built, providing altogether convenient accommodation for ninety persons. This is now more than sufficiently occupied by ninety-seven men, women, and children.

"A proper supply of wholesome food is furnished to all these persons daily, and clothing is given to them according to the season.

"Until the year 1864, the whole of the expenses of this institution were defrayed by voluntary contributions, furnished chiefly by Christian friends residing in the province, or others residing elsewhere, to whom they personally applied for assistance, or annual visitors to the neighbouring sanitarium, Nynee Tal. Beyond this, an appeal has not been made to the Christian public. On occasions of deficiency, assistance has been rendered from the funds of the Kumaon Mission.

"In 1864 some property was given to the institution, which has since been funded. It has already supplied valuable assistance, and it is hoped may eventually produce a monthly income of about 200 rs.

"Since the asylum has been connected with the Kumaon Mission, efforts have been made to teach the lepers to read and to give them religious instruction. And since 1862 a native Christian has been employed expressly for this purpose, at the sole expense of one of the supporters of the institution. These efforts have been so far successful, that a few of the inmates can read Hindee very well, and several others are learning satisfactorily. A still larger number of them have manifested deep interest in the religious instruction given to them, and at their own request ninety-seven men, women, and children have, on different occasions, received Christian baptism. Some of these have since died, but only a few of the present inmates are unbaptized.

"To meet the necessities arising out of these new and interesting circumstances, a commodious and substantial building has been erected on the asylum premises for the purpose of Christian worship. It is used for this purpose daily, by a native Christian or a missionary, in company with the lepers, and on Sunday two regular services are held, generally by a missionary.

"But other responsibilities are now connected with the Christian character of the institution, to meet which it is necessary to make this appeal to the

Christian public. In so large a community of both sexes, promiscuously gathered together, chiefly from the lowest classes of heathens, and separated from each other by caste distinctions, there was no choice but to tolerate many evils of personal and social habit, which it has now become a paramount duty, in the exercise of Christian wisdom and patience, to rectify. In general the converted lepers show every disposition to conform to such new regulations as are proposed to them, and have already done so to some extent; but, in order to carry them out effectually, it is necessary to erect some additional buildings, the character of which will show the kind of improvement needed:—

“1. A washing and bathing house, &c. These are absolutely necessary on sanitary grounds and for cleanliness, as the crippled condition of the majority of the lepers disables them from reaching the nearest water.

“2. A cooking and eating house. Hitherto rations of uncooked food have been supplied to the inmates, which they have prepared and eaten by themselves. By a system of messing together, economy, cleanliness in the houses, and many other advantages will be secured.

“3. A store room where supplies of such food as is not required to be obtained fresh daily may be kept, and arrangements made for the preparation, storing, and distribution of clothing.

“4. An infirmary, where such lepers as are utterly helpless and approaching their end may be properly cared for and attended to.

“5. A school room, where daily classes may be held, and the native Christian superintendent may keep his accounts, registers, books, &c.

“In addition to these, it is very desirable that a suitable dwelling-house should be built near the asylum, for the native Christian superintendent and his family. To carry out all these proposals efficiently would probably cost about 5000 rs. (£500 sterling).

“To an undertaking like this, however, the funds of the institution are at present quite inadequate. Owing to the general rise of prices, the monthly expenditure has for some time exceeded the income, and will continue to do so, even when the anticipated addition spoken of above is fully realized. The excess of expenditure has been met from a balance in hand from extraneous sources, which has now been exhausted. Meanwhile no considerable reduction of the monthly expenditure can be effected without injury to the inmates, until some, at least, of the proposed buildings are obtained.

“The affairs of the institution are under the control of the Committee of the Kumaon Mission, consisting of the following gentlemen:—

Lieutenant-General Parsons, C.B., Almorah.

Colonel H. Ramsay, C.B., Commissioner of Kumaon, and founder of the Asylum.

F. Pearson, Esq., M.D., Almorah.

J. O. B. Beckett, Esq., Almorah.

Captain J. Fisher, Almorah.

The Agents of the London Missionary Society, Almorah.

“Subscriptions and donations in India will be thankfully received by either of the above gentlemen, and in England may be forwarded as follows:—

Rev. Dr. Mullens, London Mission House, Blomfield Street, Finsbury.

Rev. J. Binney, Upper Clapton.

Rev. J. Stoughton, Kensington.

Rev. Dr. Raleigh, Canonbury.

W. M. Newton, Esq., Park Wood Lodge, Greenhithe.

J. L. Budden, Esq., Canonbury.

W. H. Budden, Esq., Newcastle-on-Tyne.

James Center, Esq., Upper Homerton.

Rev. Joseph Beazley, Blackheath.

Rev. Wm. Pulsford, Glasgow.

Rev. J. S. Rogers, Clapham.

“ ‘Inasmuch as ye have done it unto one of the least of these *thy brethren*, ye have done it unto ME.’ ”

“JAS. PARSONS, Lieut.-General,

“Secretary.”



CHINA.

THE following interesting communication has been received from the Revs. A. and J. Stronach and J. Macgowan, comprising the Semi-Annual Report of the Mission at Amoy:—

“Amoy, July 5th, 1866.

“We are happy in having to inform you that our dear brother Mr. Macgowan, with his son, arrived here on the second of last month, in the enjoyment of good health.

“Since the beginning of January, when our last letter was written, eleven new members have been added to the Church. Three of these, two young women and one young man, were baptized by us in their infancy. We trust they are now truly ‘the children of God by faith in Christ Jesus.’

“The case of one of the converts, whom we baptized lately, should be specially mentioned. His name is Tin-to, and he is about thirty-three years of age. He is an earnest reader of the Bible, and has become well acquainted with Divine truth. In his youth, from a sort of religious feeling, he restricted himself to a purely vegetable diet. Afterwards he became a Roman Catholic, and eagerly studied all that the priests taught him. He then fancied that he had grown very religious; but, being truly in earnest in seeking salvation, he has not been left under the power of such ‘strong delusion that he should believe a lie.’ He was led to hear the Gospel preached by Protestant missionaries, and to read the Holy Scriptures for himself. By degrees he saw more and more clearly that there was no foundation in Scripture for what the Romish priests teach in regard to purgatory, the advantage of masses for the dead, of prayers to the Virgin and to the saints, &c.; so he decided on rejecting Popery altogether. He informs us that the Popish priests, at least in this part of China, find it expedient not to force upon their followers *all* the rules prescribed by their Church in Europe. For instance, they do not order women to come to their confessions, but make their husbands, or their

nearest relatives, confess for them. We know that they once tried at Amoy to get women to come to them privately, but that raised such a commotion that they dared not attempt it again. He says also that the priests hereabouts do not demand money for saying masses for the dead; nor do they burn incense upon their altars.

"Since January last, five of our Church members have been called from our midst to join, we trust, the large and blessed host of 'the spirits of the just made perfect,' who together enjoy the presence of the Lord in heaven.

"One of these, Chan-se-siong, 'fell asleep' on the 16th day of March. He was then seventy-five years of age. It was on the 5th of March, 1854, that he was received into the Church by baptism. Constant in his attendance at all our meetings for worship, he grew rapidly in knowledge and in grace, and was fervent in spirit in commending the Saviour to all to whom he found access. During several years he diligently laboured as a colporteur of the British and Foreign Bible Society, and his whole life 'manifestly' showed that he was 'an epistle of Christ, known and read of all men.' Influenced greatly by his example, his wife and her servant soon sought and found admission into the Church, and they still continue 'walking in the truth.' During his last illness his heart seemed full of love and thankfulness, and he was enabled to bear a clear testimony to the power and the grace of the Lord Jesus, whose presence gave him a blissful foretaste of the joys of heaven.

"We are sorry to say that we have been obliged to expel from the Church ten persons, six men and four women, who formerly seemed to be sincere believers. Some were excommunicated for their long-continued neglect of attendance on public worship, and some for conduct altogether unbecoming their Christian profession.

"Several of our members who were suspended from Church fellowship have been, after repentance and confession of their sins, restored to full communion. Among these is the teacher Tan-sin-eng. He has repeatedly professed deep contrition on account of his very inconsistent conduct at his mother's funeral. He confesses that he was guilty of great sin in so far yielding to the pressure put upon him by his relatives as to bow before the coffin and to worship the spirit of his mother. So, after sufficient time given him to show the sincerity of his repentance, the Church has again received him into full fellowship, but he has not yet been re-established in the deacon's office.

"The convert Sia-ki-sui continues to be faithful to his Christian profession, although he has suffered much persecution from his father and his uncle since his return to Chwan-chin.

"Our various services at our chapels, and at the different meetings for females, continue to be encouragingly attended.

"Dr. Carnegie has resumed his work in connection with the Chinese Hospital, and the congregations of men and women who listen to our preaching in the hospital hall every Wednesday morning are always large and attentive.

"Mr. John Stronach, having visited the stations at Kwan-k'au, An-bin, and Hai-ch'ung, reports as follows:—

"There is nothing specially interesting to communicate about Kwan-k'au

and An-bin. The audiences continue pretty much as they were in point of numbers, with, perhaps, a few additions from villages hitherto indifferent to the Gospel. There has also been an increased attendance of women, and they manifest, at the examination of inquirers, held after the regular services are over, an encouraging amount of intelligence and Christian feeling. At Kwan-k'au five men and one woman have been received into the Church by baptism; but at An-bin one man and three women have been expelled for non-attendance on the Sabbath. A school for the education of the children of the converts has been established at Kwan-k'au, and the number of pupils is at present twelve. In the instruction of these the preachers assist the heathen teacher, who has been hired; the parents contribute a portion of the latter's salary.

"The number of converts at all the country stations is sixty-four. Eleven adult members have been added to our Churches in Amoy since the 7th of January last; but during the same time five have been removed from us by death, and ten have been excommunicated; so at Amoy our numbers are 263, making at present a total of 327."

HANKOW.

NOTICES of native Evangelists employed in connection with this Mission (continued from page 230).

"Hankow, 8th January, 1866.

"In this letter," observes Mr. John, "I wish to continue my notices of the native assistants employed by the Society in and around Hankow. I have already introduced to your notice *Shen Tsing* and *Lo Hiang-yung*. I must now try and make you acquainted with *Yü Ki-fang* and *Pan Ting Chang*, both excellent and valuable men.

"*Yü Ki-fang* is employed at Hankow. The following is a brief account of his past career, which he has just handed over to me. It contains two or three facts of much interest. It reads thus: 'My name is *Yü Ki-fang*. I am a native of the district of *Kwang-shan*, in the province of Kwang-si, and my age is fifty-eight, having been born in the year A.D. 1808.' (He goes on, *à la Chinois*, to give the month, day, and hour of his birth.) 'When fourteen or fifteen years old, I got to be fond of gambling, and my conduct became very immoral. Soon after this my father gave me a wife, and divided the inheritance between my brothers and myself. My wife did not wish to have female children, and vowed that, should it be her misfortune to have one, she would not allow it to live. Unfortunately, our first-born was a daughter, and the mother insisted upon its being put to death at once. I remonstrated; but she, pointing out the difficulties connected with the bringing up of a daughter, and the uselessness of a female child, threatened to put an end to herself if I should prevent the death of the child. She prevailed, and, within two hours of its birth, the child was smothered by holding its head under water. My next child was a son; but he died when only nine years of age. Three or four years after the death of my son, my wife also died. From my fifteenth

year, for more than thirty years, my life was exceedingly bad, and my wicked deeds were many. I fell in with the Tai-ping rebels twelve times, but did not lead the life of a long-haired rebel for a day. I could always manage to get off by paying a small sum of money. About four years ago I came to Hankow, and heard the Gospel for the first time. What I heard made me feel that I was altogether sinful. At first I only heard the daily preaching; but *Lo Hiang-yung*, finding that I believed, exhorted me to attend the Sunday services. I did so, and in due time was admitted into Church fellowship. Since I have been a member I have often proved myself unworthy of the love and grace of my Saviour. Let me beg the pastor's prayers in my behalf. Pray that I may be enabled, whether I remain here or return to my native province, to hold fast the doctrine of Christ and propagate it among my fellow-countrymen. Pray for the salvation of my soul.'

"Such is *Yü Ki-fang's* account of himself. When he first appeared among us, we were all struck with the earnestness of his manner, the genuineness of his religious convictions, and the simplicity of his faith. A Chinaman's faith in a Chinaman seems to be weaker than that of a foreigner in him. They know that they are as a people lying and untrustworthy, and consequently they put but little confidence in each other. None of the Church members, however, seemed to have the slightest doubt respecting *Yü Ki-fang*. On the contrary, all expressed entire confidence in his sincerity. He has maintained this character ever since. He stands higher now in the estimation of the Church than he ever did, and his influence over the Church members is daily increasing. At the beginning the Gospel seemed to take hold of his very soul, and he appeared to yield his whole being to its blessed sway. Having a little money of his own, he was able to give much time to the reading of the Bible and the various means of grace enjoyed by the converts here. Almost every day was Yü to be seen in the chapel, listening with deep and unfeigned interest to the glad tidings of salvation. Often has the old man's delighted face cheered my heart and strengthened my voice when attempting, apparently in vain, to convey to the stolid, earthly, and sensual minds of my hearers some idea of the tenderness, spirituality, and beauty of our divine religion. Whilst looking at my unimpressionable audience, Satan would seem to whisper in my ears that my work was in vain, and that I was attempting an impossibility; but no sooner would my eye light upon Yü than another and truer voice would bid me gaze and believe that the Gospel is now, and in China, what it was in apostolic days—'the power of God unto salvation.'

"Yü did not merely receive passively the truth; the Gospel in him became at once an energizing power, manifesting itself in deeds of love and piety. He strove to bring men under the influence of the truth; and he himself was often seen speaking to men of his Saviour, and entreating them to flee to Him from the wrath to come. His small income, too, he fairly shared with the needy.

"The other converts have been in the habit of regarding Yü as a perfect man, and they sometimes tell him how well pleased they are with him. He, however, never fails to repudiate all such claims, and to tell them that they do not know him as well as he knows himself, and that, if they did, they would not think

so much of his goodness. When, some time ago, *Shen Ts-sing*, my principal assistant, expressed his satisfaction with him, Yü stopped him, and requested permission to relate the history of his past life. 'No one in Hankow knows it but myself,' said he; 'and when you hear it, you will not need be told that I am not naturally the good man you suppose me to be.' Among the many wicked deeds of his life he mentioned that of infanticide, alluded to in his letter.

"This crime of infanticide is fearfully common in China, and is looked upon with the greatest indifference by the people at large. Though illegal, it is quite customary, and the authorities hardly ever inquire into the matter or pay the slightest attention to it when cases are brought before their notice. I have never witnessed a case of infanticide; but I am surrounded by trustworthy natives from several provinces, and they bear a decided testimony to the fact that no vice is more common among the poor (and they are numerous enough in China) than the smothering of female children, and that there is no crime more venial in the sight of the nation as a nation. A native of this province tells me that in his village seven new-born infants were smothered in one family, and that nothing was thought of it. A native of Nanking tells me that his very next-door neighbour despatched three, and that it was his brother who saved the fourth daughter. Female children are generally the victims of this unnatural and monstrous crime, and the binding of the feet has a great deal to do with its prevalence. Whilst the son is regarded as a perpetual member of the family, the daughter is looked upon as the property of the family of her future husband, and simply a sojourner under the parental roof; and, being almost useless on account of her little feet, which the perverted taste of her country demands, she is regarded as a worthless and expensive intruder. I am told that in the provinces of *Canton*, *Kwangsi*, *Yün-nan*, *Kwei-chow*, and *Hu-nan*, where the large foot is more in vogue and, consequently, the women more useful members of the family, infanticide is far less common.

"But I must return to Yü. He says that, though he knew that to kill the child was not a proper thing to do, yet he had never felt it to be a sin, either against God or man, till he became acquainted with the truth as it is taught in God's Word. In fact, he thought at the time that there was more virtue than vice in the deed, and that his wife was right in the circumstances. But since his conversion he has been brought to look on the offence in a very different light; and now he sees that he has perpetrated one of the most heinous crimes.

"You will observe that in his case, as well as in each of the others, that conviction of *sin* is spoken of as following the hearing of the truth. One of the most difficult things is to get a Chinaman to feel that he is a sinner in the proper acceptation of the term. Of sin, as *sin*, he seems to know nothing. It is the Holy Spirit alone that can convince the world of *sin*.

"About six months ago one of my native assistants had to leave for Shanghai, family matters demanding his presence there. Yü seemed to be the man to take his place. At first the old man positively refused to receive any remuneration for his time and labours. Knowing, however, that a small sum to supplement his little income would be serviceable to him, I have

insisted on his accepting ten or twelve shillings per month. A large portion of this he consecrates to the cause in various ways; the other portion I have to pay him in clothing (which he greatly needed), because, if paid in cash, he would have given it all away to the poor and needy.

"I might give you some interesting specimens of his earnestness and devotedness, but have not the time just now, and this notice is already long enough. He spends his whole time in the chapel, and is ever speaking to men about their highest and eternal interests. He preaches very little else than Christ. Christ's birth, teachings, sufferings, miracles, death, &c., &c., are his themes, on which he delights to dwell every day. In abstract speculations on the being and attributes of God, he seldom indulges. It is the God incarnate—God as He appears in the face of Christ—it is this God that has won his heart, and whom he delights to make known. In this respect the influence of his preaching on his fellow-labourers is very salutary. Should we, in any of our discourses, forget to make Jesus prominent, Yü will never fail to remind us of our derelictions of duty by getting up and delivering a discourse full of Christ. I love this venerable old man, and hope to spend a happy eternity with him when our labours are ended.

"*Pan Ting Chang* is our agent at Wu Chang, and I have a great deal of what is good and interesting to tell you about him and his work, but must defer doing so to another opportunity. *Hu Teh-mew*, our agent at *Kin-kow*, must also be left to a future occasion. *Kin-kow* is a market town of some importance on the *Yang-tsi*, and about twenty miles above *Hankow*. The work there was commenced only three or four months ago. So far everything has been going on well at this new station. The teacher has been received kindly by the people. At the tea shops and other places of public resort, he is respectfully listened to, and our sheet tracts are posted up on the walls in every part of the town. This station and *Tsai-tieu* are both important in reference to the regions beyond. We have now taken possession of both streams, and it is our duty never to rest till we have reached their sources. I trust that the day is not very far distant when the banks of the *Yang-tsi* and the Han shall be lined with temples reared to the Lord of Hosts. The difficulties are many and formidable. I see them and feel them. They sometimes rise up before me like huge mountains, whose summits are lost in impenetrable clouds: they seem to defy our puny efforts to remove them or even to scale them. Still I believe that these obstacles shall be removed, and that righteousness and peace shall flow through these regions like a river some day.

"During the past year eleven have been admitted into Church fellowship. In addition to these, there are several who have been candidates for baptism for some time, among whom there are a few that will soon be enrolled among our number. There have been baptized in all, in connection with our Mission, forty-six. Of these, two have been excommunicated, and two are deceased; so that our present number is forty-two. Many of the members do not reside at *Hankow*, and a few have left for distant parts of the country. From my notices of *Lo Hiang-yung* and *Yü Ki-fang*, you will be able to form some idea of the moral and spiritual status of this infant Church. All the converts are not equal to these two excellent men; but there are some who would

compare well with them, and there are not a few who are trying to imitate their good example. The character of the Church is, on the whole, very satisfactory.

(Signed)

"GRIFFITH JOHN."

SOUTH SEAS.

ARRIVAL OF THE "JOHN WILLIAMS" AT MELBOURNE AND GEELONG.

IN our Number for August we published letters from Capt. WILLIAMS and the Rev. J. P. SUNDERLAND, announcing the safe arrival of the new Missionary Ship in Australia, and detailing the incidents that took place on the occasion of her visit to Adelaide.

We have now the pleasure of giving insertion to a second letter from Mr. Sunderland, in which he resumes the thread of his narrative by recording the proceedings which occurred when the ship, in the further prosecution of the objects of her voyage, touched successively at two others of the Australian colonies—Melbourne and Geelong.

"Hobart Town, June 25, 1866.

"TO THE JUVENILE FRIENDS OF THE MISSIONARY SOCIETY.

"DEAR YOUNG FRIENDS,—The new missionary ship is the object of talk and interest to thousands in Australia, as well as to tens of thousands in England. She has proved herself to be a good storm-bird; for, after we left Adelaide, with a fine fair wind, and carried it with us for a day or two, then the winds began to blow, and all on board were very much discomfited by the heavy gale which we encountered between Adelaide and Melbourne. The 'Messenger of Peace' was tossed about by fierce winds, but she struggled on her way; and when the winds moderated, with all sail set, we soon came in sight of the welcome light at Cape Otway. When we saw that light on Saturday morning, we knew we should soon get to Melbourne Heads. The missionaries were all delighted when there was a prospect of reaching Melbourne on Saturday afternoon, May 19, 1866. The pilot directed our vessel, and with a fair wind and all sail set, we drove swiftly up Hobson's Bay. A good minister, the Rev. J. C. McMichael, was waiting to give us welcome. The electric telegraph had made known our coming, and friends were prepared to receive us. Many eyes were directed to our ship, and the captain and sailors said, 'What a beautiful barque!' We had our work marked out, and on Sunday the missionaries preached in the various churches in Melbourne and its suburbs. On Tuesday there was a large public meeting in Melbourne. The Christian friends in Victoria feel a great interest in the South Sea Missions, and they were delighted to see so many young servants of Christ going as Christ's messengers to the help of God's servants in the Mission field. The ship had to anchor at Sandridge, about three miles from Melbourne; so that we had to ask the railway managers if they would take down the Sunday

scholars to see the ship for a small sum. They consented, and the children were delighted with the prospect of a railway trip and a visit to the ship, towards whose outfit many of them had subscribed.

"The Queen's Birthday, May 24, was fixed upon for visiting the 'John Williams.' Many young hearts beat high with expectation, and early in the morning many were preparing for the train. From ten o'clock in the morning until five in the afternoon, the decks of the vessel were crowded. Upwards of 5000 persons visited the ship, and the great proportion was from the Sunday Schools. The children behaved very well; they looked so happy. They examined everything of interest in the ship and about her. They thronged the saloon from morn to night; they cheerfully put their money into the Mission boxes on the table, and more than ten pounds were collected. Many friends of the Mission visited the ship on the days she was open for inspection; and there was only one opinion, 'Well, the "John Williams" is a good vessel.'

"We are glad we have so nice a ship, and we hope the children will feel a deep interest in all her movements. She is devoted to a great work, and we hope the children of England and Australia will pray that she may be kept from all dangers by the way.

"After the Melbourne people had seen the ship, she sailed for Geelong on Wednesday, May 30th. Geelong is about forty miles from Melbourne. We expected to reach that place in a few hours; but strong winds began to blow and rain to fall, and we let go our anchor in Hobson's Bay. The children of the Sunday Schools at Geelong were to visit the ship the next day, but they were all disappointed; the bad weather prevented us reaching Geelong until Friday morning. Some little boys were so anxious that the ship should come in on Thursday, they were seen on the Geelong wharf looking for the vessel. The pilot said to them, 'What are you looking for?' They replied, 'Oh, sir, we are so anxious to see the new missionary ship, that we have come to see where she is, that we may go on board in the morning.' The pilot said, 'She is not in; the wind is against her.' But the little boys said, 'Oh, but she must be in to-morrow, for we are all going on board.' The ship did get in, but not on Thursday; so it was arranged that on the following Sunday we should have a gathering of children, and on Monday they should see the ship.

"It was a delightful sight to see the bands of Sunday scholars walking to the Mechanics' Hall, a large room that would hold 1800 children. The hall was filled, and about 500 more children outside. They were asked to assemble in an adjoining church. The missionaries had to speak at both these places, and the way it was done was this. Mr. Saville and Mr. Davies spoke at one place, whilst Mr. Sunderland and Mr. Chalmers spoke in the other. Then they changed places. The day will be long remembered.

"On Monday the ship was thrown open, and all day long the decks of the 'John Williams' were crowded, as at Melbourne. On June 5th sail was made; we had a fair wind and we directed our course to Hobart Town. I will speak of this in my next.

"Your friend,

"J. P. SUNDERLAND."

MEMOIR OF THE REV. JOHN McLEOD.

SOME few particulars of the last illness and death of this gifted and promising young missionary were published in our Number for July. From a natural desire that Mr. McLEOD's high Christian character and singular zeal and devotedness to the cause of the Saviour should become known and appreciated beyond the circle of his immediate family and friends, his bereaved widow has favoured us with a narrative of her excellent husband's brief missionary career, to which we feel much pleasure in giving insertion:—

MR. McLEOD's health broke down about a month before his ordination, and after medical examination he was pronounced to be in a very delicate state of health, and physically quite unfit for Mission work in India. His hopes had centred upon India, his earnest spirit longed with the greatest intensity to go to Benares and preach Christ to those multitudes who serve gods of their own handmaking, who fall down and worship gods having eyes, but seeing not, having ears, but hearing not; but God had ordered it otherwise. Mr. McLeod's short missionary life was to be spent in Africa; and when told by the physicians that his lungs were very much diseased, and that his only chance of recovery was in going to the more salubrious climate of South Africa, it cost him one half hour's hard struggle. For about a year he had studied incessantly to gain some knowledge of the Hindustani language, and of the customs and philosophy of India. This hard study had cost him his health, perhaps his life; and now it is all useless: he has another language to learn, another life to live. The half-hour's struggle past, some bitter tears of disappointment shed, and then he said, with firmness and cheerfulness, "I delight to do Thy will, O God." It never cost him another sigh or regret, except once. About a year afterwards he forthwith set about making preparations for the voyage. We embarked for South Africa, October 11, 1864. The voyage was long, and of necessity wearisome; being a small sailing vessel, we were eleven weeks ere we reached the Cape; the winds, I believe, unusually foul, causing the motion of the vessel to be exceedingly unpleasant. Mr. McLeod's health improved a little the first six weeks of the voyage, then he grew weaker; the cough increased, occasionally he expectorated blood. All this was very painful and trying to himself and wife, but he never complained; his spirit was naturally gentle and trusting. He knew he was in the hands of a loving Almighty Father, and that the winds and waves were at His command. The vessel remained at anchorage two weeks at Simon's Bay, near Cape Town: then we went on board again. At last a fair wind came, and in three days we were so near to Algoa Bay that, had the wind continued fair, a few hours would have finished the monotony of our long voyage; but a foul wind sprung up, we were driven far to the south, and for about eighteen days we beat about trying to get into harbour, which we did, after having had five weeks of board-ship life from Simon's Bay to Algoa Bay, making our passage in all sixteen weeks.

With grateful hearts we awoke the next day, being the Sabbath, in the land of our adoption; we were awakened by singing; it was Mr. Robson's

coloured congregation holding their early morning prayer meeting. At nine o'clock we went to Mr. Robson's chapel; it was the first coloured congregation we had ever seen; the service was conducted in the Dutch language. The interest a missionary feels at the first native service he attends in a foreign land I believe is ever afterwards fresh in his memory. He contrasts it with the ever sacred, but now more sacred and precious spot at home, where he was wont to worship God surrounded by white faces, nearly all known to him, and some very dear to his heart. In Port Elizabeth we were the guests of the Rev. G. Rency, the minister of the Presbyterian denomination in Port Elizabeth, who, together with the missionaries, Messrs. Robson and Edwards, showed us great kindness.

Mr. McLeod proceeded, after a few days, to Hankey. Whilst there he acquired (through the Rev. T. D. Philip) some knowledge of the Dutch language; but, being very anxious to commence his labours among his own people, he left Hankey for Kruis-Fontein, after being at the former place about three months. His friends feared he was too weak to begin his labours; but he was not to be hindered. In about three weeks after reaching Kruis-Fontein he preached his first sermon in the Dutch language. The people were delighted, Mr. McLeod much more so; his soul was filled with adoration and gratitude to God for bringing him thus far; and from that time he continued to preach once on the Sabbath, besides administering monthly the ordinance of the Lord's Supper; he also held a Bible-class every Sabbath evening.

There were some fifteen inquirers when he commenced his labours; these had increased to seventy when his labours closed, besides some whom he had admitted into the church. These inquirers he saw twice a-week, devoting two evenings every week to that purpose. When the mornings were cool, he would ride round on horseback to see his people in their own huts and cabins, asking them about the welfare of themselves and families, wishing all the members of the family to come out to him that he might see them all, as he was too weak to alight from and remount his horse. He would inquire about the prosperity and management of their lands; then, before leaving, would ask, with an earnestness never to be forgotten, "Well, now, my friend, it is well with you in temporal things, how is it with you in spiritual things?" Pointing to the lands, he would add, "These will all perish, your houses will perish, yea, your bodies will perish, but your soul will live for ever." Before Mr. McLeod died, he said to his wife, "I have warned every man on the station." He took only two itinerating tours; one a short journey to the Fugees, where no white man had ever preached Christ before; the other occupied about seven days, travelling and sleeping in an ox-waggon. These labours were performed under the greatest possible bodily weakness. In the long itinerating tour, on the Sabbath, when opening the service with prayer, he nearly fainted when he had got half through the prayer, from weakness and pain; but his perfect knowledge that it was the first and last time he should visit this portion of his flock away on the distant mountains, that months had passed since they had heard of Jesus, and that many more would pass before they could hear that precious name again, so affected him that he preached long and earnestly. Many were the tears shed by minister and people

on that day, and many were the earnest prayers offered for Mr. McLeod's restoration to health. We left the following day; the people crowded round us, men and women weeping aloud and saying, "When shall we hear a shepherd's voice again? We live here in the mountains; no man careth for our souls. So come again soon; we will get so hungry and thirsty for the bread and water of eternal life."

For a long time Mr. McLeod had entertained hopes that his life would be spared, at least for some years; he did not believe himself to be as ill as others thought him to be; he would often say: "I do not think my life will be a long one, and I am almost certain I shall never be a strong man again; but I think God will spare my life for a few years, and His strength will be perfected in my weakness." He would add, "I have one great ambition and desire; it is to obtain money to build a new church, to live to see it built, and to preach in it once; but, nevertheless, not my will, but Thy will be done." From the commencement of his illness to his death, all who knew him were greatly astonished and benefited by witnessing his entire submission to God's will, and his cheerful, almost triumphant acquiescence in all God's dealings with him. His active labours continued till within about three months of his death, though in great weakness, often leaving his bed for the pulpit, and returning to it immediately after the service was ended, so exhausted that he was not able to speak or to see any one during the remainder of the day. When his wife would urge him to give up the pulpit services, saying to him, "God does not require it of you in your present weak state of health, and the people cannot expect you to preach," he would turn and say, "My dear, let me alone in this matter: the night is nigh, my little day is nearly ended, 'tis evening time with me now, and my preaching does not hasten on the night." On another occasion he said to his wife, "Were it God's will, I would so much like to die in harness, to leave the work for the reward." "I shall soon be with the disciple John, leaning this weary aching head on the loving Saviour's bosom;" then, looking down with much affection into the peering eyes of that wondering coloured assembly, he would say to them, "Some of you perhaps have a long piece of the pilgrimage yet to tread through, trial and suffering, but be thou faithful until death, and God will give thee a Crown of Glory."

¹² For a month before his death he was perfectly helpless, the throat and mouth so ulcerated that he could scarcely swallow, yet never complaining, never weary, yet never getting any rest. Once, when his face was distorted with pain, his wife said, "You are suffering a great deal of pain, dear;" he said, "No, not so much; God makes all my bed in my sickness, He giveth His beloved sleep." His nights were very bad, yet in the morning he would say to his wife, "You must praise God for His goodness to me through another night." His faith and confidence was always strong and simple; it never failed him; he had had great disappointments and sufferings. No young man ever rejoiced more in his youth and strength than Mr. McLeod; almost, as it were, in a day he was robbed of it, and for nearly two years carried about a body so weakened by disease that to walk even a very short distance wearied him beyond measure; his voice quite failed him from the time he reached Africa, yet he never repined, and never would allow that God dealt

hardly with him. Once, when asked if he did not feel it hard, having just obtained that for which he had studied so hard and given so much time, to be called just as that work had commenced, to leave it and die. "No," he said; "God's will is my will: He knoweth how dear the Mission work is to my heart, and has always been; but if He calls me to leave it, for me to die is gain; and, since the Master is satisfied, there is no reason why the servant should not be. God can be glorified in my death as much as in my life." And those who were privileged to witness that long triumphant death-bed can testify that God was glorified by his continued cheerful resignation, his loving and unshaken confidence in a Saviour's love, his earnest entreaties to Christians to live up to their privileges, and his solemn warnings to those who rejected Christ. The last hours of his life were hours of excruciating pain; the disease was so much in the throat that breathing was very difficult; for nearly twelve hours he endured the agonies of suffocation, but he gave no sign of impatience, no word of repining. A lady friend who was there, said to him, "These pains will soon be for ever ended: you will soon be in the bosom of your Lord." He said, "Yes, yes," clasped her hands, and looked up with a sweet trusting smile.

About ten minutes before he died the pain ceased, and he breathed easily; we thought he had gone to sleep. When he opened his eyes, he looked up with a bright smile, shut his eyes, and was not, for he had risen to dwell for ever with Jesus. No sigh, no struggle, no movement whatever took place to tell the moment of his translation. He entered into his rest on a Thursday morning, April 26th, 1866, aged twenty-seven. Before his death he expressed a wish to be buried at Kruis-Fontein, to be borne to his grave by his coloured deacons, and to be buried with the natives, where no white man had ever yet been laid; so there they buried him the day after his death (in hot climates it is impossible to keep the body longer). The natives bury their dead in some waste piece of ground that is unfit for cultivation; they do not plant trees or inclose the piece of ground, but, I believe, distinguish their own dead by stones laid in some particular direction near or on the grave; but they promised to inclose Mr. McLeod's grave with a stone wall, and to plant roses. On either side of the wall we planted trees; and we hope that it will lead the people to have more respect to the burial of their dead.

The last Sabbath Mr. McLeod spent on earth the people were singing, and a friend asked him if he liked to hear their singing (the chapel was close to our house). "Yes," he said; "but I shall now soon hear the song of Moses and the Lamb." I should have mentioned above that his great desire to be buried with the natives was because he said he believed God had given him some souls for his hire, and at the resurrection day he would like to arise with the children God had given him.

DEPARTURE OF MISSIONARIES.

Rev. W. J. Wilkins and Mrs. W., and Rev. T. E. Slater and Mrs. S., appointed to Calcutta, East Indies, embarked, per "Clarence," August 27th.

Rev. James Smith and Mrs. S., appointed to Belgaum, East Indies, embarked, per "Dilharree," September 6th.

Rev. Charles Williams and Mrs. W., appointed to Kruis-Fontein, and Rev. Henry Kayser, appointed, *pro tem.*, to Hankey, South Africa, embarked, per "Norseman," September 8th.

Rev. Henry de Vere Gookey and Mrs. G., appointed to Vizagapatam, and Rev. Stephen Organ and Mrs. O., appointed to Trevandrum, East Indies, accompanied by Miss Dawson, embarked, per "Lord Warden," September 19th.

Rev. John Naylor, B.A., appointed to Calcutta, embarked, per French Packet, September 19th.

ACKNOWLEDGMENTS.

THE thanks of the Directors are respectfully presented to the following; viz:—

For Rev. J. H. Budden, Almorah:—To Ladies at Kensington, per Mrs. Holborn, for a case of Clothing and Needlework, value £80.

For Rev. J. Kennedy, Benares:—To Friends at Paddington Chapel, per Miss Wilcox, for a case of Clothing and useful articles, value £16.

For Mrs. Bradbury, Berhampore:—To Miss Lings, Ventnor, for a parcel of Embroidery.

For Mrs. Corbold, Madras:—To the Missionary Working Party, Park Chapel, Camden Town, for a case of Clothing and Needlework, value £53; To the Ladies' Missionary Working Society, North Street Chapel, Brighton, for a case of useful articles, value £29; To the Clapham Ladies' Missionary Working Society, for a case of Clothing and useful articles; To Miss Hill, Cottingham, for a parcel of useful articles; To Ladies of Downing Street Chapel, Cambridge, for a box of useful articles.

For Rev. W. G. Mavbey, Cuddapah:—To Friends at Commercial Street Chapel, Northampton, for a case of useful and fancy articles, value £22; To the Juvenile Missionary Working Society, Sandwich, for a parcel of Jackets.

For Rev. W. E. Morris, Salem:—To the Juvenile Missionary Working Class, Brunswick Chapel, Bristol, for a case of useful and ornamental articles.

For Mrs. Haslam, Pullachy:—To the Ladies' Working Society, Hare Court Chapel, Canonbury, for a case of Clothing and useful articles, value £40.

For Rev. E. Lewis, Bellary:—To the Rev. F. Beckley and Friends, Sherborne, for a case of Clothing and useful articles.

For the Native Teacher, J. G. Hughes, Pareychaley:—To the Rev. J. G. Hughes and Friends, Maldon, for a box of Books.

For the Madagascar Mission:—To two Friends of the Rev. R. Bruce, Highfield Chapel, Huddersfield, for a box containing a Communion Service and useful articles; To Mr. J. Banks, Cockermouth, for Communion Cups, &c.

For Mrs. Briggs, Madagascar:—To Rev. S. Dyson, and Friends, Idle, near Leeds, for a box of Clothing and useful articles.

For Rev. R. Toy, Madagascar:—To the Juvenile Missionary Working Party, Wychlife Chapel, Devonport, for a Parcel of Clothing.

For Rev. R. G. Hartley, Madagascar:—To the young people of the Rev. T. Gasquoine's Church, Oswestry, for a box of Clothing and useful articles; To Mrs. J. W. Shelly and Mrs. Henry Creak, for a box of Clothing and other work.

For Mrs. Pool, Madagascar: To Mrs. Pearsall, Pimlico, for a parcel of Clothing.

For Mrs. Taylor, Cradock:—To the young people of Swan Hill Chapel, Shrewsbury, for a box of Clothing and useful articles.

For Rev. J. L. Green, Tahaa:—To Friends at Sherwell Chapel, Plymouth, per Miss Derry, for a parcel of Clothing.

For "Isaia," Rarotonga:—To two Friends, Cheltenham, for a box of Slates, Pencils, &c.

For Rev. J. Milne, Jamaica:—To the Juvenile Missionary Society, Milton Road, Canonbury, for a box of Clothing.

To E. Perkins, Esq., Bromsgrove, for two kegs of Nails; To Rev. W. Clarkson, Bideford, for 25 copies "Christ and Missions."

To Mrs. Delf, Beccles; To Miss Cubitt, Foulsham; To Messrs Meade and Price, Cambervell, and to a Friend, for volumes and numbers of the Evangelical and other Magazines, &c., &c.

MISSIONARY CONTRIBUTIONS.

From August 15th to September 17th, 1866.

N.B.—THE COLLECTIONS AND DONATIONS FOR THE NEW MISSIONARY SHIP ARE REPORTED IN THE "JUVENILE MISSIONARY MAGAZINE."

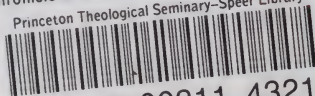
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